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# TENTH ANNUAL REPORT OF THE PHILADELPHIA SABBATH ASSOCIATION.

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THE holy Sabbath is the sheet-anchor of permanent prosperity. Nations amid the rise and fall of empires, and individuals amid joy and sorrow, animated hope and agonizing fear, have realized this important truth. It is a rich boon from Heaven, worthy of the goodness and wisdom of an infinitely perfect God. It was made *for* man, and most admirably adapted to his necessities and welfare in all the relations of life, to the consummation of the brightest hopes in eternity. Yet man is slow to prize and improve the divine gift. Hence the sacred day is perverted by thousands to sin and self-ruin, and the fearful judgments of the Almighty are provoked. The Jewish captivity and the French reign of terror are memorable examples. This was the sin "that kindled a fire in the palaces of Jerusalem, which could not be quenched," Jer. xvii, 27. And this is the sin which even a Montalembert acknowledged to be most prolific of oppression, misery, and ruin.\*

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\*In his late Report to the French Parliament on the subject, he says, "We come simply and frankly to ask you to restore what is due to the majesty of God, and to the dignity of the poor, both of them forgotten and outraged by the profanation of the Sabbath. The sanctification of the Sabbath had survived all the vicissitudes of time, all the revolutions of empires. All the nations venerated an institution which served to ennoble the understanding and purify the soul, by putting a momentary, but periodical restraint on speculation, on cupidity, on the insatiable demands of private interest. And we still see the two most powerful and flourishing nations in the world, England and North America, bearing testimony, by their prosperity, to the reward with which God, even as to the material order of their affairs, recompenses nations that are faithful to the first of his laws. On the contrary, in France, in all our towns, and throughout a too large portion of our country districts, the Sabbath's rest is violated, and the worship which was the consequence and condition of this rest is abandoned; at the same time, the soul is deprived of its nourishment, and the body of its repose; the poor man, the working man are delivered up unprotected, to the every-day increasing influence of error and of evil. Thus the profanation of the Sabbath has become the ruin of the moral and physical health of the people, at the same time that it is the ruin of the family and of religious liberty."

M. Montalembert is well known as one of the most ardent Roman Catholics.

But there is a power in a consistent example, kind remonstrance, and affectionate appeal to the conscience, enforced by the fitness of things and the authority of God. The fourth command of the moral law applies to people of every age and clime. Its obligations are not limited by time, nor annulled by repeal. All are solemnly bound to Remember the Sabbath day, to keep it holy.

In presenting the Tenth Annual Report of the Philadelphia Sabbath Association, the General Agent and Missionaries gratefully recognise the kind Providence which has sustained them in their toils and prayers for a better observance of the Lord's day, and the salvation of men, during the past season. Pained at witnessing so much profanation of the holy day, and the great attendant evils, they have been quietly at work along our public improvements, giving out tracts and other good books, counselling and persuading, preaching and praying, in order if possible, to restrain boatmen and others from vice, encourage truth and virtue, and lead them to serious reflection, and noble purpose and aim, as accountable and immortal beings. The results are highly cheering, as evinced by the following reports from the missionaries.

The first two reports will give our readers a view of those laborers engaged along the Delaware Division and Lehigh Canal, and of our missionary work on that field.

HIGHTSTOWN, November 25, 1850.

Rev. J. MILLER, Dear Brother :—

The short period that I have labored for the Association during the present season, will necessarily render my report brief, if not deficient in interest.

I have traversed the Delaware Division Canal from Bristol to Easton, and the Lehigh to Mauch Chunk. My re-appearance among the boatmen was hailed with expressions of pleasure, and a hearty welcome in most cases. Often did they remark, as I stepped on board their boat, "Why where have you been all the season? I have not seen you," and "I am very glad to see you again." I felt gratified at these demonstrations of interest manifested in our efforts to do them good.

Great is the contrast between the boatmen on these canals now, with what they were when I commenced my labors six years ago. Then I could scarcely enter a boat without beholding cards and card playing, but during my present engagement I have not seen a single card on board a boat; then constant quarrelling and fighting, now comparative peace and order; then no Sabbath was known among them, now, es-

pecially upon the Lehigh, the Sabbath is a day of rest and quietness; then pious boatmen were not found on the canal, or if any ventured on, they very soon, by force of circumstances, were compelled to leave, but now a number are there who adorn their profession, and exert a powerful influence for the restraining of evil and encouragement of good among the boatmen.

This is particularly manifested in our private interviews with them, as we visit from boat to boat. It is then that frequent allusion is made to former interviews, the sermon preached, the private exhortation given, and the little, silent, but often effectual tract which has been placed in their hand by your missionary. On one occasion, the captain, a pious man, remarked with much feeling that your missionary, in the hands of God, had been the instrument of saving him from total apostacy and probable perdition, by timely appearing on a Sabbath morning, and preventing a boatmen's fight, into which he had been nearly drawn, and instead of the threatened fight, the solemn worship of the Most High was engaged in, and the poor backslider was awakened to a sense of his danger and unfaithfulness, and led to renew his covenant with God. (Contrasted with case in Mr. D.'s report.) Another said, "The tract you gave me on swearing, set that vice in such light before me as to make me shudder, and I think has cured me of that bad practice." A large portion look upon their situation as peculiarly unfavorable to the cultivation of piety.

The driver boys form an interesting group in our field of labor, and it is important that your missionary should pay especial attention to them. This I have endeavoured to do, and not without some happy results. Says one little boy, "Sir you are the only one who seems to take any interest in me, nobody cares for me, and I find it very hard to do what I think is right, here on the canal, but I will try, I don't swear, for I think it is very wrong; I have the 'Swearer's Prayer;' I will try to go to church whenever I can." Another, as in perfect ignorance, when reprov'd for swearing, says, "Why what harm is there in it, I never heard it was wrong." A Roman Catholic boy who had seen another with a Testament, and been permitted to read some in it, met me on the tow path, and asked if he too could get one, and when I expressed my doubt at that time, not remembering whether I had any remaining, with feeling he said, "O! sir do give me one, I want to read it," and when I found one he received it with many thanks.

The Sabbath is generally observed. On the *Lehigh* Canal the locks not being opened on the Lord's Day, quietness and order generally prevails. But on the *Delaware* Division, I regret to say, the day has not been observed. Since the canal was repaired after the great freshet, under the plea that business required it, orders were given by the supervisor that the locks should be opened and boats passed, and in some cases boats were ordered to be passed from their mooring place on that day, under the plea that they interfered with others. These orders were much regretted by the boatmen. It was the cause of much running on the Lord's day. A large portion of the boatmen, however, will not run on that day. On the recent visit of inspection

by the Board of Canal Commissioners, the subject was brought before them, and, to their credit, they directed the supervisor to close the locks on the Sabbath, except the outlet lock at New Hope, which is not sufficient for the business passing through it, and it is judged necessary to pass some on the Sabbath during the press of business.

Our library for the boatmen I found in good order. Its use is yet limited, as much caution is exercised by our librarian in lending the books, he only giving out as he has leisure, and to boatmen who he thinks will take care of and return the books. Yet it is in successful operation, and those who have used it are much pleased with the opportunity. I have no doubt it will accomplish much good.

In conclusion, allow me to say we have no need to be discouraged; the Lord of the Sabbath must and will reign in our happy land.

Yours, in the Gospel,

WM. HANCE.

THEOLOGICAL SEMINARY, Princeton, Oct. 21st, 1850.

Rev. J. MILLER—Dear Sir:—

In reviewing another period of missionary labor among the boatmen, I have abundant reason to rejoice at the success that has attended my efforts. Not that the Spirit of God has accompanied my labors in any remarkable manner, but that your missionary, in bearing the words of eternal life to the multitudes engaged on those great business thoroughfares,—the Lehigh and Delaware Canals,—has not only been permitted to do so unmolested, but his hands have been strengthened by the cordiality with which he and his message have been uniformly received.

The warm-hearted greetings of the boatmen—"God bless you; I am glad to meet you;" or, "I thank God for sending you amongst us"—serve to dissipate the gloom of despondency that sometimes darkens our path in this peculiar field of labor.

It is gratifying to be assured, by those who have the best means of knowing, that missionary efforts are gradually, but effectually, producing a change upon the general character of the boatmen.

A most encouraging feature of the work on the Lehigh and Delaware, in contrast with the usages on the Susquehanna, is the superior opportunities afforded for religious instruction on the Sabbath day. The boatmen here are comparatively Sabbath-keeping men.

It is often urged, as an objection to giving the Sabbath to boatmen, that they will do more harm by playing cards and by riotous conduct on that day, than by pursuing their daily employment. This objection is unfounded. From the abundant opportunities I have had of witnessing the practical effects of both "running" and "tying up" on the Sabbath, I am warranted in affirming that the suspension of Sabbath labor on the canals is not attended by those deplorable consequences which the too timid friends of the boatmen dread. In all my intercourse with them during the past summer, with but one exception, I saw no card playing or riotous conduct on the Sabbath. On the



contrary, while they have the Sabbath as a respite from the toils of the week, a religious influence is thrown around them, the legitimate fruit of which is seen in the reformation and elevation of their moral character.

My mode of operation on the Sabbath is, to pass the early part of the day in visiting from boat to boat, distributing tracts and imparting instruction, as I could, in a conversational way, and, in the afternoon, to collect them together, when practicable, and address them upon eternal things.

Our tracts are in general gladly read; sometimes, however, they are destroyed—an instance of which I will relate. A lock-keeper who witnessed the destruction of some tracts given to a boatman, remonstrated with him for doing so. Without attempting to justify himself, he appeared chagrined; and, in passing through the same lock afterwards, he alluded again and again to his wickedness and ingratitude in destroying those tracts. Thus, while he evinced sincere regret for this single act, he was led to reflect upon the sins of a whole life, and before long, through the blessing of God, he became a changed and pious man. God works in his own way. In this instance, the very act that would have saddened the missionary's heart was overruled to the conversion of this man.

The Sabbath school for driver-boys has been to me a source of great encouragement. The boys are mostly pleased with the idea. It is truly interesting to see a number of these friendless youths collected together under the shade of a neighboring building, to hear them read in the New Testament, and talk to them of the worth of their priceless souls; and, last and best of all, to hear them say, "Our Father, who art in heaven," in the tones parental affection has taught, and with the seriousness and simplicity of childhood's happier and better hours. How beautiful, in reply to the inquiry, "Who taught you this?" to hear them answer, "*My mother!*"

I usually gave Testaments to those boys who had none, either on board or at home, exacting from them a promise that they would commit to memory some verses marked for them, and also to quit swearing; the boys agreeing to watch each other, and to inform me when any of their number violated his promise.

Upon one occasion, in giving Testaments to several boys, I observed a lad watching my movements with the greatest interest, and when I approached him, he said, "I would like to have a Testament." As usual, I inquired whether he had not one already. With evident emotion, as if he feared I would not give him the book he so much desired, he replied, "I have one, but a part of it is lost. I would like *to have one that has it all in.*" Upon examination, I found that a part of the poor boy's Testament was truly gone, and that it gave other evidence of having been read; so that I felt encouraged to give him another *with it all in.* There are other such boys on the Canal, in whose hearts the seeds of Divine grace seem to have been sown, almost in infancy, perhaps by the prayers and tears of fond and faithful parents, now in the grave.

It may not be amiss to refer to the exception to the comparative quietness which generally prevailed upon the Canal on the Sabbath, and to which allusion has been made above.

One Sabbath afternoon I went out to the place where I usually met the boatmen, at E——, intending to address them. Instead, however, of finding them quietly awaiting my arrival, I found sixty or seventy boatmen assembled on the bridge, about to engage in a promiscuous fight. The very atmosphere seemed polluted with their imprecations. Every means, entreaty, and remonstrance were made use of to separate the contending parties, and disperse the excited mob, but with little effect. Blows had already been given, the crowd of angry men was drawing closer and closer together, and the scene was becoming truly terrific. What could be done? Was I to be defeated and driven off my own ground by the machinations of the Evil One? No! with the help of God, it should not be so! Like a whisper from Heaven, it occurred to me, just at this juncture, that there was a power that could control and subdue these angry elements, and say to them, "Peace, be still." Giving my little bundle of tracts to a bystander, whose countenance betrayed the interest he took in my effort, I stood up on a small elevation, and commenced addressing them, in a loud voice, to this effect:—"There is a God above, who sees the transactions of this hour, and who will bring us to judgment for every oath and angry word. How grossly we have sinned this instant! how much need have we to ask that God against whom we have so sinned to pardon us! Let us, therefore, all pray." There was still some loud talking. I commenced prayer, however, and very soon my own voice was the only one heard. Immediately after prayer, a most brazen infidel, with whom I had been contending for hours in the early part of the day, came up, extending both hands to me, exclaiming, "You have made the lion and the lamb to lie down together." Yes, truly, not I, but God; for after talking a short time, I distributed tracts among them, and the very men who had been most furious left the place arm in arm, with a tract in each hand. The infidel, whom no arguments could move, now acknowledged the truth and power of religion.

In taking leave of your Society, I may be permitted to say, that as the Christian public are indebted to it for every organized movement made for the better observance of the Sabbath on the public works of the State, and for the spiritual improvement of the multitudes employed thereon, it is worthy of the sympathies, the hearty co-operation, and the prayers of every lover of the souls of men, and of God's sacred Sabbath. Commending the cause to God, the author of all mercy,

I am yours, in the Gospel,

J. J. A. MORGAN.

The above two reports give an impressive view of the practicability and eminent usefulness of a missionary work along those canals where Sunday labor is generally suspended. The facts they embody are of a most interesting and important character, and well fitted to animate and delight the patrons of the sacred cause. The following four reports are from missionaries who labored on the canals from Havre de Grace to Columbia, thence to Johnstown; and from Clark's Ferry to Lock Haven on the West branch; and to Berwick on the North branch.

*To the Managers of the Philadelphia Sabbath Association:*

GENTLEMEN,—It becomes my duty to lay before you a summary of what I saw and performed during the few past months. In traveling and conversing with the boatmen on the interests of their souls, I have been gratified to find many of them noble hearted men, and men too of piety. When I enquired into their character, some of them could point me to the time when they were dreadful sinners, and said that the reading of a single tract had been the means of turning them from the power of Satan unto God. But large numbers on the canal neither fear God nor regard man. They have told me that they have not been in a church, nor bowed the knee in prayer to the Lord. In re-visiting some of the boatmen, I have been received very kindly, and found that some of them had kept the resolutions they had made of amendment; but others have yielded to temptation and committed sin. I have reasoned with the keepers of liquor-shops upon the impropriety of being thus engaged, to the ruin of so many youth. Some have told me that this would be the last season they would keep intoxicating drink.

My meetings with the driver boys have been very encouraging. Forming them into classes on the Sabbath day, I have read a chapter or two in the testament, and given explanations, and when it could be done, closed with prayer. Meeting with some of them during the week, I have found that my instructions were not in vain, for they could tell me the portions of Scripture I read, and what I told them of the same. Such exercises are very interesting to them, for the boys have informed me, and with tears in their eyes too, that the instructions have brought to their minds the happy days they had passed with their parents.

But others hardened in iniquity on the canal, give different instructions. One day while waiting for a boat, and seeing a number of men standing together, I drew near, and heard a man speaking in the most ridiculous manner against Sabbath schools and teachers. I told him I was sorry to hear him speak thus of an institution that had done so much good, and was now the nursery of Christian knowledge and piety. He seemed angry, and called me a liar, and said it never did any good, but harm. I asked him if it was right for boys to run about on the Sabbath and commit sin? He said "No." Do you find those

who attend Sabbath school *as much* engaged in this way, as those who do not? To this he gave me no answer.

The tracts we give are thankfully received, and profitably read. One day passing along the canal, I gave a tract to a man that was sitting in the shade of a bridge. When I returned, he came to me and asked what I gave him the tract for when I passed up? "I gave it to you to read." "Do you remember the name of the tract?" "Yes sir, "Why sit ye here idle?" "Did you give it because I was sitting under the bridge?" "No, I gave it to you for the benefit of your soul." "Well sir, I came to thank you for it. For I thought then, I had not much to do. But when I read your tract, I found I had enough to do. And with the help of God I will do my duty for the time to come. When I have an hour to spend, instead of sitting in the shade of a bridge, I will read my Bible." When on the Delaware Division and Lehigh, I found many foreign Roman Catholics. They are under the impression that the only thing the missionary has in view, is to turn them from their mother church. Here is a prejudice which keeps them in darkness, and prevents their reading any thing that would remove the strong bars of popery from their deluded minds. My first aim was to remove this prejudice, and when this was done they would read tracts with interest. Finding some of them from the place of my birth, and from the west of that island where I have been laboring in a similar cause, our conversations were the more interesting as we talked of times and events gone by. After such conversations they generally took testaments or tracts from me, and promised they would read them carefully. What will be the result God only knows. My earnest prayer is, that he may bless the reading of those books to their immortal souls.

In the bonds of the gospel,

JOHN McCORKELL.

*Philadelphia*, July 22, 1850.

MILTON, November 28, 1850.

#### MANAGERS OF THE PHILADELPHIA SABBATH ASSOCIATION—

Gentlemen:—My mode of operation was to visit the boatmen on the Sabbath, and distribute tracts, and after a direct personal address upon keeping the Lord's day, and upon the solemn realities of religion, if it could be done profitably, to engage in prayer. During the week I was travelling on their boats, sympathizing in all their peculiar sorrows and joys, engaging in familiar conversation with them, and directing their minds to the consideration of the interests of their souls' salvation. In my intercourse with the boatmen, I have been gratified to find so much kindness and respect. Boatmen are supposed to be intemperate; but having travelled as a Bible Agent, and visited about 11,000 families, I have not found as temperate a class of men as boatmen are. I have seen but very few of them intoxicated the past season.

On one occasion, I found three or four boats loaded with emigrants at Hollidaysburg, and some sixty to eighty persons on each boat. I distributed tracts among them all, and felt gratified to see them so very



anxious to receive them, although a great number were Catholics. It was pleasing to see the old women, in their *peculiar* way, bend over the tracts, and read them with so much interest. On Sabbath morning I invited them to attend church, as there were five or six in the place; and to my surprise, I found fathers, mothers, and children, Scotch, Irish, English, and German, Methodists, Baptists, and Presbyterians, were standing around, each inquiring for their own peculiar church, all appearing glad to have the opportunity to hear preaching. A number told me, in the evening, they felt more like being at home that day than they had done since they had left their native land. I conversed with them freely and plainly about the salvation of their souls. On Monday I called on them again, just as they were about leaving for the far West. As soon as they saw me, they came running from every quarter to shake hands, and with tears in their eyes they said, "Farewell," and bade me God-speed in my labor of love. One family being detained with sickness, I found the parents were weeping over a sick and only child. Their friends and shipmates were gone, and their child was dying. I directed them to Jesus Christ for consolation, and inquired for a Bible. Theirs was locked up. Having united in prayer, I gave them some tracts, and left, but called afterwards, and found them very attentively reading the Bible. We again united in prayer. Among the thousands of families visited by me, I have not found any so much relieved and comforted as they appeared to be. They seemed perfectly resigned to the will of God, as a being too good to be unkind.

One Sabbath morning, at Newport, I gave tracts to a captain and crew, and though Catholics, they cheerfully received them. I invited them to attend church. The captain wished to know if there was a Catholic church in the place; I told him I believed not. As there was no church of his order, I urged him and his crew to go to some other one, as there were several in the place; and to my astonishment I found the captain, with some of his crew, at the Methodist church, listening to the Word of Life with great interest.

On the Juniata I found a driver-boy about twelve years old, and he was a most profane swearer. Hearing his oaths, I said to him, "Don't you sometimes make mistakes?" He replied, "That's my business." I talked to him about the sinfulness of swearing, and asked what he thought would become of him if he should die with such oaths on his lips? He said, "I do not know nor care." I inquired, "Who are your parents, and where do they live?" He told me his father was dead, and his mother lived eight miles back of N——, and that she was very poor. Said I, "Does she know that you swear so from home?" He replied, "I don't care whether she does or not." All I could say appeared to be in vain. However, to my surprise, as I was about leaving the boat, the little fellow came to me, and said he was very sorry for what he had said, and begged my forgiveness. He added, "Mother does not know that I swear so; it is very wrong to swear; but the Canal is such a bad place for boys." He appeared very much affected, and was anxious to know where I should stay overnight, for he wished to stay with me. Being a stranger in the place, I told him I did not know. He appeared very sorry that he was

obliged to drive on the Canal, but he said his mother was poor, and he had to do something to make a living for himself and poor mother. He said she would make him go to the Sunday school when he was at home. He promised me he would read his Bible, and try and not swear any more, and be a better boy. I gave him a few tracts, and left the little fellow, with tears in his eyes, in the hands of God. These boys are generally poor, and many are orphans, thrown upon a sinful and unfeeling world. Too many of them never receive a kind word from the captain or crew.

I went upon a boat below Danville, and the crew were all profane. I heard the driver swear dreadfully, and mildly reproved him for it, but it seemed to have no effect upon him. His father was dead, and his mother lived at Selinsgrove, whom, I told him, I meant to see, and inform her of his conduct from home. The crew, finding that I was in earnest, and intended what I said for their good, became very humble, confessing it was wicked to swear, and that they knew if they should die they must be lost. I rode with them after that twelve miles, but I heard no more swearing. They appeared to be a different crew when I left them than when I found them. The little driver who swore so wickedly at first, appeared to be very sorry for his conduct.

At Clark's Ferry, seeing some men commencing a game of cards, I walked up and handed to each of them a tract, which they received with a trembling hand. The cards soon disappeared, and each one went to reading his tract. I conversed with them about their souls' salvation. They listened with apparent interest to what I said.

At the same place, I came upon a boat where the captain and most of the crew were Catholics. The captain seemed very friendly. I conversed with him upon the evil practices on the Canal, and then turned to the subject of religion. All listened attentively. Before I left, I asked the captain if it would be agreeable to his feelings if I would read a chapter and unite with them in prayer. He said, in a low tone, that it would. We all bowed at the throne of grace, and verily God was there.

I found at Clark's Ferry, one day, a number of men and boys playing cards. I presented each a tract as a substitute. They felt ashamed of their conduct, and by the time I gave each one a tract, but few of them were left upon the boat. Here I have met repeatedly from fifty to one hundred boats laying about a week, detained by high water. I daily visited a number of them, and conversed with boatmen about the common evils of profane swearing, stealing, playing cards,\* and Sabbath desecration. I have urged upon them the necessity of reading the Word of God, and seeking the salvation of their souls; and as they became acquainted with my business, it was really amusing to see them watch me. I often heard one tell another, "You had better look out,

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\* It is interesting to see, from the reports of Messrs. Hance and Morgan, that on the Lehigh Canal, where the Sabbath is kept, there is far less card playing than there is on these lines, where, on the Lord's day, the locks are all opened, and boats passed. And can we not discover a good cause for the difference?

for the old missionary, or the old tract-man, was coming." They did not want me to hear them swear, or see them play cards.

By what I can learn from the boatmen, all seem to prefer to tie up on Sunday, in case the locks were closed, so that other boats could not pass them. But few of the lock-tenders now will lock boats through on the Sabbath. If all were closed on that day, the boatmen and lock-tenders would be fully satisfied. The captains say they would much rather tie up on Sunday, if it were not for others passing them. But as long as the locks are open, boats will run on the Lord's day. Boatmen cannot bear to see others run past them.

Thus having labored, I now commend the cause to God, in full confidence of his promised blessing.

Yours, in the Gospel,

D. L. SCHMECK.

ABBOTTSTOWN, October 7, 1850.

Rev. J. MILLER :—

During the period of my labors among boatmen and emigrants on the main line between Columbia and Hollidaysburg, a more lasting impression has been made upon my mind of the spiritual destitution, the vice and misery prevalent on the Canal, than what I could have believed, had it been told me. But we have strong reason to believe that, by prayer and labor among them, much good is accomplished. To the truth of this assertion, boatmen themselves bear ample testimony. Often have I been told by them, speaking of the desecration of the Sabbath, and all manner of wickedness, that although these vices were great among them, yet they had been much diminished during the few past years. Many now tie up their boats on the Sabbath, and attend public worship. I have been much rejoiced to find such a taste for reading; and as an evidence of our tracts being well taken care of, I have found that captains had collected and formed them into volumes.

The poor driver-boys, deprived, as they are, of parental influence, and in many instances of every good example, are exposed to all the temptations of vice and immorality. Being on a boat where I heard the profanity of a driver-boy, I asked him whether he was in the habit of swearing. Said he, "Sometimes; but the boys all swear on the Canal." I told him I did not think they were that bad, and if it was so, this was no reason why he should swear, since it was wicked, and would lead to ruin. I gave him a Testament. He promised to read it carefully, and, as I admonished him to leave off his wicked deeds, he seemed much affected. I then left him, commending him to God in prayer.

At another time, I met a boy at Columbia, and gave him a tract. He told me he had a Testament, and that a missionary, (by his description,) who had told him what verses to commit, and what to do, had given it to him. He spoke feelingly of the wickedness of boys on the Canal, and that *he had* been wicked too, but had *now* formed the resolution to do better. From his warmth and earnestness of expres-

sion, there was an apparently happy change in his mind. Another boy I met, who informed me that he had learned to read altogether by the assistance of the missionaries; that he did not know a single letter when he came on the Canal. He seemed to have an excellent disposition. I apprised him of the danger he was in on the Canal, and urged him to pray the Lord to guard and keep him, and, with the hope that God would bless his immortal soul, I left him.

But I must turn to the *emigrants*, who have more especially appreciated my efforts for their good. Having borne the storms and perils of the ocean, they arrive on our shores, and when greeted by your missionary in their mother tongue, their drooping spirits again begin to revive with the pleasing confidence of having found a friend in a strange land, who can direct them to the Saviour, and is willing to sympathize with them. Often have I met them at Columbia, lonely and neglected. When addressed in their own language, and on receiving tracts and Testaments, words could not express their gratitude. After crowding around me, and receiving each of them a tract, they have taken me by the hand and thanked me most heartily, telling me that these were the first presents they had received on this side of the Atlantic, and which they intended taking along with them to their distant homes. With them, tracts are read and exchanged, and re-read. Thus good seed can be sown in the hearts of these emigrants, who feel lonely, and are prepared to receive deep and lasting impressions upon their minds.

Praying that God will prosper the Sabbath cause, I am

Yours, in Christian love,

GEO. HAINS.

DICKINSON COLLEGE, December 13, 1850.

*To the Managers of the Philadelphia Sabbath Association:*

GENTLEMEN,—

In reviewing my labors in the employment of your Association, I cannot but rejoice in the Providence of God. The first day proceeding from Harrisburg to Columbia, while engaged in giving out tracts, I was greatly encouraged in seeing the eagerness which some manifested in receiving them. They would not only ask for them, but often jump ashore, and follow the boat I was on, to receive them. One boatman after following our boat some distance, had his tracts blown into the canal. Not willing to lose them, he procured a pole, and after some labor he secured them all, saying, as he walked away, "Thank you, I'll dry them, then read, and take them home with me."

I distributed also tracts among the lumbermen, who were anxious to receive and carry them to their homes for their families and neighbors, where, they said, they had nothing of the kind to read. Several months afterwards I heard of the tracts exciting quite an interest in some of the wildest and darkest portions of the State. Some were carried into the lumber regions of New York, and attended with similar blessings. Indeed I pitied many of the lumbermen when they told me of their destitutions, and often they entreated me to go with



them to their homes, and labor among them. Some were religious, and attended our meetings.

The lock-tenders too, would inquire for tracts, and express their pleasure in seeing the missionary among them, as it was truly manifested all summer by the warm hand and open heart with which many welcomed and entertained us. The first Sabbath I spent in Columbia, I visited the boatmen early in the morning, gave all of them tracts, prayed with some of them, invited them to preaching in the various churches of the place, and in the afternoon had preaching in the warehouse.

Teaching the boys also was an interesting portion of my labor, and often while speaking to them of religion and heaven, the tear would start in their eyes, and while calling to mind their earlier days, they would say, "Once I had a good father and mother, but they are now dead and in heaven. On Sabbath morning they used to take me by the hand and lead me to church, teach me to love God, and obey his commandments, and send me to Sabbath school, where I learned of Jesus; I was happy then, but they died, and on their death-bed requested me to meet them in heaven, but there was no one to take care of me. I was induced to come to the canal, and here I am a poor miserable sinner. *No one cares for me.* I often think of it, and on Sunday morning when I hear the bells ringing for church, see the boys dressed up, looking neat and clean, with their books going to Sunday school, and see the people going to church, the parents leading their children, as I was wont to go; but they are strangers, and all pass me by, *no one notices or comes near me to speak a kind word, or invite me to go with them, as though nobody cared for my soul; when all have passed by, and I left alone, my heart almost breaks to think of it. I feel miserable and lonely; I turn away to the canal or river, to fish, to play cards, or become intoxicated to drown my sorrow.*" We met a number of such sad instances. Whenever it could be done, I collected them together, gave them tracts and Testaments, taught and exhorted them; they were generally very attentive and respectful, and anxious to learn, which greatly encouraged me to form Sabbath schools at different places, and get them in. I endeavored to supply all the drivers with Testaments. We held an interesting meeting of this kind at Columbia; while a large number of boys were collected in the warehouse, we had preaching, after which we distributed some forty Testaments. Joy and gratitude they expressed in receiving them; friendly salutations we received afterwards whenever we met, which amply compensated us for all our labors among them. Often has my heart been touched at some of our missionary meetings, as a mother would come up, contribute her mite, and inquire if I knew her son; holding me by the hand she would beg me to hunt him up, talk to him, take an interest in him, saying, sometimes, she was "a poor widow, and could do nothing with her son."

Many precious moments have I enjoyed with the emigrants. Sometimes meeting forty or fifty in one boat, I have preached in the midship while travelling, sometimes read the Bible to them, and entered into friendly conversation upon the necessity of salvation, and bless-

ings of a religious life. Generally about one-half were German, who would listen with apparent interest until the service in English was concluded, when they would gather around and inquire, if I could also read and preach to them in *their* language. Opening my German Testament, scarcely had I read a verse, and commenced speaking to them, when you could see every countenance lit up with joy, and they gathering closer around me, taking me often by the hand, would exclaim "Das ist mir lieb. Lese und sprache zu uns." ("This is dear to me. Read and speak to us.") The German emigrants are easily approached, willing to hear, and ready to converse freely on their eternal welfare.

The Irish emigrants are mostly Catholics, and often very much prejudiced. Some are very profane and wicked, and when reproved for their sins, their reply generally is, "The priest can forgive, the Holy Mother and saints pray for us, we have nothing to fear." Their first and main argument is on the infallibility of their church. While we were detained near Middletown by the break, I suppose two hundred emigrants and boatmen were assembled. By their request I preached to them, after which an old priest among them drew me into debate with him. He however soon became so infuriated, that he commenced swearing, and called us all heretics. I reproved him. The crowd were astonished at his conduct, and even his own members gave evidence of their dissatisfaction. When he plead the *fallibility of man*, said I, "you admit then, that man is fallible?" "Yes I do." "What is the church composed of?" "Of members to be sure." "Members are men, men are fallible, men constitute the church, therefore the church is fallible." Here he saw he was entrapped, and partially admitted it, but clung to the *head, the Pope*, to whom I applied the same argument. "Is not the Pope a man?" "Surely, was the reply." "You admit that man is fallible?" "To be sure." "Well then the Pope is a man, man is fallible, therefore the Pope, bishops, and priests are fallible." He left the crowd in a passion, while the circumstances made a deep impression on their minds; three cheers were given.

In many instances the German Catholics were anxious to receive Testaments. I shall never forget the scene in Hollidaysburg, one cold snowy morning; I found, on account of some delay of the cars, a large number of emigrants; while busily engaged in distributing tracts among them, I observed a number of the German emigrants running after their friends, calling them up to receive tracts. Among the rest, several intelligent looking women came to me, and asked for Bibles, saying they were Catholics, and never had the opportunity of any before, and wished sincerely to have one. I inquired if they would keep and read them? "Yes, O! yes," they exclaimed. I handed them Testaments. They cordially thanked me, exclaiming "Gott sy dank. Oeh wie lieb ist mir das buch, das ist neir recht." ("The Lord be praised. O! how dear is this book to me; this is right.") The fullest assurances were given that they would read them faithfully, and never part with them. I met hundreds of emigrants during the season; some were religious, most were willing and delighted to have tracts to carry with them; many were poor, and on several occasions

I found some so destitute of means and provisions, that I was obliged to solicit and procure it for them.

The Captains of the boats were very kind by co-operating in our work. Many appeared so fond of having the missionary with them, that whenever I met them they would insist on my travelling with them the whole route; often when we stopped, especially on Sabbath, they would collect the boatmen, and ask me to preach to them. During some of the breaks we had meetings every day, generally in the evening, and thus, as many acknowledged, interested and kept them employed. Many of the lock-tenders and others can bear testimony to the happy effect on such occasions of the missionary's presence.

At Mifflin while detained there by a break, I invited the boatmen to a religious meeting close at hand. Though they were a terror at first to the preacher, yet the good behaviour, the respect paid, and attention given, was remarkable, and a number were deeply convicted. Some five or six boatmen at several meetings we attended, made a public profession of religion. Being one morning aroused by fearful oaths and threats upon the captain's life, by one of the hands of the boat, I approached and kindly addressed him as best I could; told him for every word the Lord would hold him accountable, that he was injuring himself, which would end in his destruction, and asked him if he would not receive some tracts, and let me settle his difficulty? He was wholly disarmed by my sympathy, and immediately ceased swearing, saying he would try and do better, thanked me for the tracts, and to the astonishment of all, left the boat in peace. A few weeks afterwards, I met him; he approached me, caught me by the hand, recurred to the above scene, told me of his change, thanked me with tears in his eyes for the words I spoke, and tracts I gave him, and said he had abandoned the canal, and had resolved to live for God.

I spent Sabbaths at Columbia, Wrightsville, Marietta, Newport, Mifflin, Lewistown, McVeytown, Huntingdon, Alexandria, Williamsburg, Frankstown, Hollidaysburg, Selinsgrove, Berwick, and Williamsport. At all these places we held meetings, our audiences numbering from 50 to 350; the order generally good, and they apparently interested. There has been much Sabbath boating during the season, though more on the Susquehanna than Juniata Canal. Most all appear willing and even *anxious* to stop running on that day, if the locks were closed to all. Some bitterly lament the sad results. An old boatman one day spoke to me of the changes which had taken place on the canal, for the better, since the missionaries labored among them, and appeared delighted in the work; but he said "I was religious once, and lived a happy life, with a bright prospect of heaven, but I commenced boating, and was *compelled, by the force of circumstances, to break the Sabbath*, even to carry goods on Sunday for those who were members of churches, and thus I backslid, and now feel that I am going to the *grave* and to *hell*. I cannot feel as once I did, nor have I any hope of repenting again, knowing I have violated God's holy day and laws so long that there is no mercy for me."\* He warmly alluded to

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\* This is seen in melancholy contrast with the interesting case mentioned by Rev. W. Hance, in his report on page 3, which please notice. It is fitted to excite

the merchants and professed Christians that limited them for the delivery of goods, so as to be compelled to run on Sunday. The boatmen often say, "we are *bound to time* by the merchants, and are therefore forced to run on Sunday, or lose part of our pay, and reputation for carrying goods."

I was greatly encouraged, and so much did I become attached to the work and the boatmen, and they apparently to me, that we were mutually sorry to part with each other. Accept my sincere thanks for the privilege of doing good as I trust, and of learning the wants, destitution, and sufferings of my fellow beings, which enabled me to return to my studies with stronger purposes to dedicate myself to the service of the Lord for the conversion of the world.

Yours, fraternally, in the Gospel,

ISRAEL S. DIEHL.

Another interesting letter has been received from Martin Bell, Esq., Blair county, Pa., showing the *entire practicability* of resting on "the Sabbath day, according to the commandment," even in manufacturing iron. Its insertion here will doubtless be gratifying to our readers.

ELIZABETH FURNACE, January 8, 1851.

REV. JEREMIAH MILLER,

*Dear Sir:*—Your favour of the 7th of December came duly to hand. In answer I am pleased to be able to inform you that my furnace has worked well so far this season. The first part of the blast averaged five tons per day. It is now, and has been for several weeks, averaging six tons per day.\* We have stopped regularly on Sabbath morning about day-light, and started on Monday morning about the same time. I am gratified indeed that the business can be followed without doing violence to the conscience of any person. In regard to my own experience, I have nothing new to communicate; have understood that one or two furnaces, in the west of the State, did stop for a few weeks, but not succeeding well, abandoned the plan. I am much pleased to learn that your report will be an encouraging one; hope it may grow more and more so every year, until the command shall be universally obeyed.

Enclosed you will find a ten dollar note for the Philadelphia Sabbath Association.

Please accept assurances of esteem, and believe me yours.

Very respectfully,

MARTIN BELL.

our deepest sympathy, and earnest prayers that God will secure to all the laborers on the public works, the free and full blessings of the Sabbath's rest.

\* An increase of four tons or more, per week, the past year, and over ten tons more than the average, two and a half years ago. This in addition to the blessing of Sabbath rest!



It is our painful duty to notice the decease of Mr. David Weatherly, one of the Vice Presidents of the Society; a man much beloved, and enjoying in a high degree, the confidence of his Christian brethren. He had been a professed disciple of the Saviour for 36 years, in connexion with the Baptist Church, and although suddenly called by his Master, his departure was full of triumph.

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There is no more interesting fact connected with the early history of our State, than the solemn recognition of the *divine law of the Sabbath* by its founders.

In the "GREAT LAW, or body of laws of the province of Pennsylvania and territories thereunto belonging, passed at an Assembly at Chester, alias Upland, the 7th day of the 12th month, December, 1682," a few weeks after the landing of William Penn, the following is the preamble and first article:

"Whereas the glory of Almighty God, and the good of mankind, is the reason and end of government, and therefore government, in itself, is a venerable ordinance of God; and forasmuch as it is principally desired and intended by the proprietary and governor, and the freemen of the province of Pennsylvania, and territories thereunto belonging, to make and establish such laws as shall best preserve true Christians and civil liberty, in opposition to all unchristian, licentious, and unjust practices, whereby God may have his due, Cæsar his due, and the people their due, from tyranny and oppression of the one side, and insolency and licentiousness of the other, so that the best and firmest foundation may be laid for the present and future happiness of both the governor and people of this province and territories aforesaid, and their posterity. Be it therefore enacted, by William Penn, proprietary and governor, by and with the advice and consent of the deputies of the freemen of this province, and counties aforesaid, in assembly met, and by the authority of the same, that these following chapters and paragraphs shall be the laws of Pennsylvania and the territories thereof."

1. "Almighty God being only Lord of conscience, father of lights and spirits, and the author as well as object of all divine knowledge, faith, and worship, who only can enlighten the mind, and persuade and convince the understanding of people, in due reverence to his sovereignty over the souls of mankind. It is enacted by the authority aforesaid, that no person now or at any time hereafter living in this province, who shall confess and acknowledge one Almighty God to be the creator, upholder, and ruler of the world, and that professeth him or herself obliged in conscience to live peaceably and justly under the civil government, shall in anywise be molested or prejudiced for his or her conscientious persuasion or practice, nor shall he or she at any time be compelled to frequent or maintain any religious worship, place,

or ministry whatever, contrary to his or her mind, but shall freely and fully enjoy his or her Christian liberty in that respect, without any interruption or reflection; and if any person shall abuse or deride any other for his or her different persuasion and practice in matter of religion, such shall be looked upon as a disturber of the peace, and be punished accordingly—*To the end that looseness, irreligion, and atheism may not creep in under pretence of conscience, in this province, be it further enacted by the authority aforesaid, that according to the good example of the primitive Christians, and for the ease of the creation, every FIRST day of the week called the Lord's Day, PEOPLE SHALL ABSTAIN from their common toil and labour, that whether masters, parents, children, or servants, they may the better dispose themselves to read the Scriptures of truth at home, or to frequent such meetings of religious worship abroad as may best suit their respective persuasions."*

It is observable, that in the view of the Society of Friends it was not recognised, as necessary to any man's *liberty of conscience*, that *he* should *break* the Sabbath himself, nor *compel* his *neighbour to do so*.\*

Messrs. Boyer & Kelker have gratuitously rendered important service, by distributing tracts among the passengers in the cars and others, who on the Lord's day, have been at the depot; and also among the boatmen who have passed the Sabbath at Harrisburg. It is believed that the effect of their volunteer labor of love is decidedly happy.

The GENERAL AGENT has been diligently engaged in different parts of the State, and amid not a few counteracting influences, he has been much encouraged by the effective co-operation of many friends of the Sabbath, and by the evidently happy results of his labors. His aim in sermons and addresses, has been to impress the public mind and conscience with the claims of the day of holy rest, sustained both by the moral law given amid the aw-

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\* It is well for believers of the Bible especially, to remember that "God, who is thoroughly acquainted with the human constitution, both physical and mental, has determined for us that there be one whole day, after every six days of secular toil, set apart to Himself to his worship and service. \* \* It is worthy of special notice, that even during the Mosaic dispensation, high pre-eminence was always assigned to the moral law, above all others. Neither the ceremonial nor the civil laws were proclaimed by the voice of the Eternal in the audience of the whole nation, neither of them were written by the finger of God on tables of stone, neither of them were solemnly deposited in the ark of the covenant beneath the cherubim and the symbol of God's presence—the cloud of glory. These three honours exclusively belong to the moral law. The fourth commandment, of course, shared these three distinctive honours with the other nine, because, in common with them, of universal and permanent obligation." M.

ful glories of Sinai, and by its admirable adaptation to man's highest welfare for time and eternity. As the duty of procuring funds has wholly devolved upon his labours, he has not been able to spend as much time on the lines as he desired. But when this was possible, he has had renewed proof of the great usefulness of this work. The respectful and serious attention given by audiences in the packet cabin and other places, when appeals have been made for their immediate preparation for heaven, and religious conversations that followed, and the eagerness with which tracts have been received and perused, have shown that our efforts are highly appreciated. In his labors with the aged, the man in the prime of life, the youth and the orphan boy, he has been encouraged to persevere for their spiritual good, trusting in God for success.

As a whole, the impression made upon the laboring class along the lines this season, is perhaps the most happy we have witnessed any one year. As our treasury in the spring was well replenished, the amount of missionary labor has been increased, and the augmented number of tracts distributed have been perused by thousands with delight and profit. The Redeemer has deigned to bless his truth and our feeble efforts, to the hopeful conversion of a number of souls, and to the edification and increased light and joy of believers along these lines. And it is devoutly to be hoped that a new impulse will be given to the holy cause of the Sabbath, and the salvation of those precious souls who by night and by day in all weathers are toiling upon our public improvements.

The Board would make their grateful acknowledgments for the liberal contributions, which have enabled them, during the past year, to increase the missionary operations. The annexed reports of the faithful laborers, will show that those benefactions have not been bestowed in vain. For the future, they confidently trust that God will still dispose the hearts of his people to sustain the efforts of this Association to promote a better observance of the day ordained by Him as a season of holy rest.

JOHN A. BROWN, *President.*

ISAAC SULGER, *Rec. Sec'y.*

## LIST OF LIFE MEMBERS.

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- Rev. Thompson Mitchell, constituted by Methodist Episcopal Church, Hollidaysburg.
- |  |   |  |
|--|---|--|
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| " T. J. Thompson,  | "   | " M. E. Union Church.                        |

*Twenty Dollars* constitutes a Life Membership in this Association. Certificates will be forwarded for the same to Life Members.

Donations may be sent to Mr. MARTIN BUEHLER, Treasurer of this Association, No. 195 Market Street, or to the Rooms of the Society, 144½ Chestnut Street, care of WILFRED HALL, Esq., Corresponding Secretary, Philadelphia, Pa.



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DONATIONS AND SUBSCRIPTIONS TO THE PHILADELPHIA  
SABBATH ASSOCIATION.

*From February 16th, 1850, to February 15th, 1851.*

Millerstown Pres. Church, bal.	\$ 1 25	Amount brought forward,	\$665 23
Paxton, " " "	- 1 50	Wrightsville M. E. Church, -	4 37
Newville, " " "	5 50	Bainbridge, " " " "	- 1 38
Dr. Rankin, " " "	1 00	Millcreek, " " " "	- 4 62
	6 50	Berwick M. E. Church, -	- 3 00
Kingston Lutheran Church, -	5 60	Mifflin, " " " "	5 00
Mechanicsburg, - - -	9 50	Marietta, " " " "	- 7 00
Lower Tuscarora bal. per Mr. M.	7 00	White Haven and Weatherly,	5 90
Lewistown, - - -	18 50	Mauch Chunk, - - -	24 05
Carlisle First Pres. Ch.	21 62	Selinsgrove, - - -	- 20 50
" M. E. " "	5 00	New Hope, - - -	50
" Mr. Blumenthall, " "	1 00	Yardleyville, - - -	- 5 36
	27 62	Catasauqua, - - -	- 4 36
Harrisburg M. E. Church,	20 00	Shirleysburg, John Brewster,	100 00
" Presb. Church,	40 65	Blair co., Martin Bell, -	- 10 00
	60 65	Dauphin co., A Friend, -	- 50
Lewisburg, - - -	42 22	Boatman, - - -	- 50
Middletown, - - -	18 87	Books sold by D. L. Schmeck,	63
Danville, - - -	39 00		
" Lutheran Church,	8 16	Total Country,	\$862 90
	47 16		
Montoursville, - - -	2 32		
Williamsport 2d Pres. Ch.	24 50		
" M. E. " "	5 72		
" Cash, " "	1 00		
	31 22		
Newport, three individuals,	1 75		
Chambersburg, Pres. Ch.	20 00		
" other Churches,	13 25		
	33 25		
Petersburg, Perry co. - -	9 87		
Manayunk, - - -	5 25		
Dauphin, - - -	5 25		
Chillesaque, Presbyterian Ch.	20 00		
Milton, - - -	23 50		
" pr. S. Hepburn, Treas.	4 87		
	28 37		
Perryville, Mifflin co. - -	26 62		
Mifflin co. Stone Church, -	16 64		
" Reedsville, - - -	2 47		
Holidaysburg, Presb. Church,	24 08		
Newton Hamilton, - - -	5 85		
McEwensville, Presb. Church,	2 41		
West Chester Presb. Ch.	11 41		
" Cash, " "	1 50		
	12 91		
Easton, - - -	141 45		
Fairview, Cumberland co. -	4 90		
Lancaster M. E. Church, -	5 00		
Warrior Run Presb. Church,	20 00		
Greencastle, A. R. J. - -	2 00		
Landisburg & Bloomfield Pres. Ch.	15 00		
Frankstown, - - -	2 25		
Amount carried forward,	\$665 23	Amount carried forward,	\$ 525 00

PHILADELPHIA.

John A. Brown, - - -	100 00
Eckel, Spangler & Raiguel, -	50 00
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William Clark, - - -	10 00
Charles Robb, - - -	10 00
Binghams & Dock, - - -	10 00
Archibald Robertson, -	10 00
Tredick, Stokes & Co., -	5 00

Amount brought forward,	\$ 525 00	Amount brought forward,	\$ 805 00
Thomas P. Remington, -	5 00	D. W. Prescott, -	5 00
George B. Reese, -	5 00	Charles Harkness, -	5 00
L. Jewell, -	5 00	R. W. Davenport, -	5 00
A. Symington, -	5 00	William Kirk, -	5 00
A. Fullerton, -	5 00	W. C. Patterson, -	5 00
W. P. Hacker, -	5 00	Misses Clark, -	5 00
Thomas M. Smith, -	5 00	D. C. McCammon, -	5 00
James Barratt, -	5 00	T. Sparks, -	5 00
H. Sloan, -	5 00	F. J. D. -	5 00
James Wray, -	5 00	Robert Coburn, -	5 00
Gilbert Combs, -	5 00	Edwin King, -	5 00
C. Heiskell, -	5 00	W. J. P. White, -	5 00
S. C. Huey, -	5 00	James Bruen, -	5 00
Joseph R. Dickson, -	5 00	John C. Farr, -	5 00
E. Dunbar, -	5 00	Thomas Earp, -	5 00
R. B. Potter, -	5 00	Robert Clark, -	5 00
S. Colwell, -	5 00	Miss H. R. Earp, -	5 00
James McLanahan, -	5 00	Miss A. Earp, -	5 00
George W. Toland, -	5 00	Joseph Parker, jr. -	5 00
J. B. Okie, -	5 00	John McArthur, -	5 00
J. R. Gemmill, -	5 00	Isaac R. Smith, -	5 00
John Linton, -	5 00	James Dunlap, -	5 00
Michael Baker, -	5 00	A. McIntyre, -	5 00
Henry A. Bower, -	5 00	John L. Linton, -	5 00
James Field, -	5 00	Cash, J. S. -	5 00
J. C. Davis, -	5 00	" F. -	5 00
Thomas Wattson, -	5 00	" D. -	5 00
Morris Patterson, -	5 00	" J. H. -	5 00
S. Hood, -	5 00	" S. L. -	5 00
B. Silvis, -	5 00	" Mrs T. -	4 00
C. S. Wurts, -	5 00	F. A. Raybold, -	3 00
Rev. John Patton, -	5 00	Thomas Roney, -	3 00
Grattan & McLean, -	5 00	William E. Dubois, -	3 00
James Leslie, -	5 00	Andrew Wight, -	3 00
Charles Schaffer, -	5 00	George Young, -	3 00
Edwin M. Lewis, -	5 00	Thomas Craven, -	3 00
Ephraim Clark, -	5 00	Mrs. F. Graff, -	3 00
J. H. McKee, -	5 00	R. J. Mercer, -	3 00
M. Johnson, -	5 00	E. Sprague, -	2 50
Mrs. John P. Wetherill, -	5 00	G. W. S. -	2 50
William Warner, -	5 00	S. Colton, -	2 00
C. B. Dungan, -	5 00	J. R. -	2 00
William A. Porter, -	5 00	David Weatherly, -	2 00
Mrs. William Brown, -	5 00	E. S. Whelen, -	2 00
Miss H. Holland, -	5 00	J. C. Chance, -	2 00
William Musser, -	5 00	J. B. Baxter, -	2 00
Mrs. Dr. Stewart, -	5 00	John Wallace, -	2 00
Mrs. Ann Hertzog, -	5 00	C. L. Hughes, -	2 00
Benjamin Kugler, M. D. -	5 00	F. Myerle, -	2 00
Mrs. E. Heyl & Daughter, -	5 00	A. Powell, -	2 00
William Goodrich, -	5 00	Captain Toby, -	2 00
Peter Farnum, -	5 00	Cash, K. -	2 00
C. Santee, -	5 00	" J. R. -	2 00
Mrs. Anna S. Gerhart, -	5 00	Thomas McKellar, -	1 00
Mrs. M. Pepper, -	5 00	J. Berry, -	1 00
B. T. Tredick, -	5 00	A. Friend, A. W. -	1 00
Amount carried forward,	\$ 805 00	Amount carried forward,	\$ 1012 00

Amount brought forward, \$	1012 00	Amount brought forward, \$	1034 12
Samuel Batten, - - - -	1 00	Moravian Church, Rev. Mr. Rond-	
D. Pease, - - - -	1 00	thaler, - - - -	17 62
W. G. Flanigan, - - - -	1 00	First Associate Reformed, Rev.	
L. R. Bailey, - - - -	1 00	Mr. Dales, - - - -	12 00
Mr. Farrand, - - - -	1 00	Second Associate Reformed, Rev.	
Mr. Hutton, - - - -	1 00	Mr. Bowers, - - - -	4 00
J. W. Ryan, - - - -	1 00	St. Paul's Episcopal, Rev. Mr.	
H. - - - -	1 00	Newton, - - - -	13 30
Cash, N. - - - -	1 00	Tenth Baptist, Rev. Mr. Kennard,	13 00
" M. - - - -	1 00	Independent, Rev. Mr. Chambers,	38 74
" M. - - - -	1 00	Ninth Presbyterian Church, Rev.	
" E. - - - -	1 00	Mr. Blackwood, - - - -	26 15
" W. - - - -	1 00	Sixth Presbyterian Church, Rev.	
" H. G. K. - - - -	1 00	Mr. Jones, - - - -	46 70
" - - - -	1 00	North Pres. Church, Y'ng Ladies	
" Mrs. F. - - - -	1 00	Bible Class, Rev. Mr. Janeway,	20 00
" - - - -	65	Ebenezer M. E. Church, per Mr.	
" - - - -	50	Thompson, - - - -	20 00
" - - - -	50	Nazareth M. E. Church, Rev. Mr.	
" - - - -	50	Poisall, - - - -	12 69
H. - - - -	50	Union M. E. Church, Rev. Mr.	
Rev. Mr. H. - - - -	3 47	Thompson, - - - -	20 35
Amount carried forward, \$	1034 12	Total City, - - - -	\$ 1278 67

*Philadelphia Sabbath Association in account with M. BUEHLER, Treasurer.*

Cr.

February 16th, 1850, By balance on hand, - - - -	\$ 394 32
By Subscriptions and Donations during the year	
from Philadelphia, - - - -	1278 67
From other parts of Pennsylvania, - - - -	862 90
	<u>\$ 2535 89</u>

Dr.

To amount paid	
General Agent, Rev. Jeremiah Miller,	
Missionaries, Rev. W. Hance, Rev. J. J. A. Morgan, Rev.	
J. S. Diehl, Mr. John McCorkell, Mr. D. L. Schmeck, and	} Salaries, \$ 1407 00
Mr. George Hains,	
Paid the same for travelling expenses,	274 40
Paid for printing reports, books and tracts, room rent,	} 220 74
and incidental expenses,	
Balance on hand. - - - -	633 75
	<u>\$ 2535 89</u>

The undersigned, appointed a Committee by the Sabbath Association, to examine the Treasurer's account, hereby certify that they have compared the above account with the vouchers, and find the same correct. Balance in hands of the Treasurer, six hundred and thirty-three dollars and seventy-five cents.

R. K. HOEFELICK, } Committee.  
ISAAC SULGER, }